

SECRET



PLAIN ACCOUNT

OF

JUSTIFICATION.

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THE

BEAR ACCOUNT

JUSTIFICATION

OF

A. G. C. 11
PLAIN ACCOUNT
OF
JUSTIFICATION.

Published for the Benefit of such as are desirous
to have right and clear Apprehensions in re-
gard to that important Point.

Particularly useful at this Time.



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ANALYSIS.

Justification by Faith without Works, takes not away Our Obligation to Obey the Gospel Precepts, and to maintain good Works. (1.)

Works in some of St. Paul's Disputes, especially in his Ep: to Gal: meaning Jewish Works and Rites, such as Circumcision, &c. (2.)

Indeed there are other Passages where Works of Duty as it respected both Jew and Gentile, are intended. † (3.)


But then there is a double Justification; —
|| One at Commencing Christians; — † the other at the final Judgment. (4.) (5.) (6.) (7.) (8.)

Works in this last Sense †, absolutely excluded from the former || of these Justifications only. (13.) (14.) (15.) (16.) (17.) (18.) (19.) (20.)

From the latter † of these Justifications, the Perfection of Works, or their working out such a Title to it, as that it should be reckoned to them of debt alone disclaimed. (11.) (12.) (13.) (21.) (23.)

ROM. 3. 28.

Therefore We conclude that a Man is Justified by Faith without the Deeds of the Law.

(1.)  PROVIDED We do not set aside Our own Obligations to live after the Law of God, or *make void the Law*, as St.

Paul calls it, Rom. 3. 31, We cannot think too highly of his Mercy in Our Redemption; and St. *Paul* particularly warns Us, that We are not to make it *abound, by continuing in Sin*. Rom. 6. 1, 2.

Indeed in a sober Way of thinking, the Consideration of the greatness of this Mercy, must press the Obligations of *Obeying* him, still more home to Us: But some perverse and cross-turn'd Minds, and Dispositions, will on the contrary suppose it to consist in Our Discharge therefrom; and conclude in a very false, and destructive Sense, that *a Man is Justified by Faith without the Deeds of the Law*.

Now what makes it the more strange, that they should so unhappily pervert it, is that the Gospel doth not more dwell upon these displays of Mercy, than it doth upon matters of Duty, and

on inculcating Obedience. But whilst it sets before Us that stupendous Instance of inestimable Love, in God's reconciling Us to himself, through Jesus Christ, and making Peace through the Blood of his Cross; and of Our ever blessed Redeemer, in undertaking for Us, those beneficial Sufferings, in submitting to that Abasement, and accomplishing that Obedience, unto Death, through which it pleased God in his infinite Wisdom, Justice, and Mercy, to open to Us a Way to Pardon, and to Eternal Life; I say, whilst it sets this before Us, it at the same time informs Us, that it is to them that OBEY him, that He is thus become the Author of Everlasting Salvation.

But how then, it will be said, are We Justified at last, by Faith without the Deeds, or Works of the Law?

This is a Point, in the rightly stating of which, the Interests of Religion are greatly concerned; which is liable to suffer sadly, by mistakes about, and misrepresentations of it.

How willing many would be to find a Pretence in them, for leaving undone, that which they have no Mind to do; I mean to excuse themselves from *maintaining good Works*, (*Titus* 3. 8.) is too well known,—how needful it is to prevent this Abuse, and to rescue the Doctrine, from all Possibility of such Perversion, must be altogether as evident.—for if the very Light itself, that is in Us, be made Darkness, how great is that Darkness? If Our Remedy
be

be converted into Poison, how certain a Ruin must succeed? If He that came to bless Us, in turning Us every One from his Iniquities, and in saving Us *from Our Sins*, be made by Us the *Minister of Sin*; and an Occasion for Our *continuing, and abounding in Iniquity*; how deservedly do We increase Our Damnation, and heap up Wrath for Ourselves; instead of Obtaining Reconciliation and Eternal Life?

And Men are ever apt to abuse themselves in Favour of their vitious Inclinations; and a very little handle will serve them, to persuade themselves, that they need not cross them; even in the Instance before Us, notwithstanding it is so *closely* followed with a Confutation of any such Imagination; The Apostle himself putting the Question, *what shall we say then? shall we continue in Sin that Grace may abound?* and silencing it, with a GOD FORBID, It has notwithstanding too often taken Place, and may still with inattentive and depraved Minds.

To return then to our important Question.—How are We Justified by Faith without the Deeds or Works of the Law?

(2.) By Works undoubtedly in many Places, We are to understand the Jewish Peculiarities and Rites; and where it is so to be understood, the Exclusion of such Works, will not subject Us to any Difficulty;—for We may, very consistently with the stress which the Gospel lays upon our *maintaining good Works*, and obeying the pure

Precepts of virtuous and holy Living, which Our Lord has delivered, be said to be Justified by a Faith which engages hereto; without observing the legal and ceremonial Particulars of the Jewish System: And what is asserted in this Case, is no more than that the Jewish Rites, and Ceremonies, were not to be required and exacted, under the Gospel: And this is what is meant in the Epistle to the Galatians; where the Apostle is disputing against such Judaizing Teachers and Christians, as were for the Necessity of joining those Rites along with Christianity: but the Apostle maintains the Sufficiency of the latter, without the former.—— Thus far then there is no Difficulty.

(3.) But there are other Passages, in which the Term *Works*, does undeniably mean more; and hath Reference to the Performances not of Jews only, but of Gentiles also, and to the Rule of *Duty* as it respected either of them, in regard to which *ALL THE WORLD had become GUILTY before God, Rom. 3. 19. and ALL both Jew and Gentile, had SINNED, and come short of the Glory of God. v. 23.*

Now from this quarter all the Difficulty arises. But We shall easily surmount it, if We once get right and just Conceptions, about JUSTIFICATION, and the Sense in which it is attributed to Faith, without Works *thus understood.*

(4.) The Words JUSTIFICATION and RIGHTEOUSNESS, if We trace them in their

their Originals *, will be found to express Deliverances of various Kind.—By the help of this general Notion, We may easily come at the Gospel Application thereof: There Justification stands for the being discharged of Condemnation, and so accepted as the Objects of Blessings vouchsafed, and conferred; and in this Light it will by any nice Observer, be found referred in different Passages of the New Testament, to two† very different Periods, and Occasions.

(5.) It is sometimes referred to that of Commencing Christians.

(6.) It is also at other Times, referred to that of the final Judgment.

(7.) In Regard to the former of these, the Condemnation they are discharged from, is that of their PAST Sins, (Rom. 3. 25.) and the Blessing they are accepted to, is that of being Christians; Or in other Words, this Justification means the Pardon of the Sins committed before their being Christians, and the not imputing

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* ΔΙΚΑΙΟΣΥΝΗ, צְדָקָה or צֶדֶק when applied to God signify frequently, that Goodness, Kindness, Benignity, Mercy, Favour, by which he saves, and delivers from any Enemy, Danger, Evil, or Suffering; and hence are they used to signify the SALVATION and DELIVERANCE itself; which the Goodness and Favour of God vouchsafes. Conformably to this, to be JUSTIFIED (δικαιοῦναι) is, to be delivered, saved, rescued from any Danger, Enemy, Evil, or Suffering; I say, these Terms refer to any Case of Deliverance and Salvation whatsoever.—See Mr. Taylor's Paraphrase on the Epistle to the Romans, ch. 16.

† See Bp. Blackball's Sermon on James, ch. 11. v. 24.

putting them to their Disadvantage in regard to *their being admitted* to partake in the glorious means of the Gospel, to take upon them the Christian Character, and to share its gracious Helps, and Opportunities. It is this * Justification that St. Paul's Ep: to the Romans is spent in arguing about; and must unquestionably be that which is meant, wherever it is predicated of the *whole Body* of Christians in *the gosp.*^a —Of them too as in this State, † and as a Thing past and over, —Some of whom it is notwithstanding supposed may finally perish,[‡] —where moreover agreeably to this, it is accompanied with Instructions, and earnest Exhortations for them to take heed that they do not fall into Condemnation at the last Day;§ —for all this is inconsistent with its being the Justification by which their Eternal Bliss is finally determined.

This then may properly be called the FIRST JUSTIFICATION; and is that as has been said, which is treated of in the Ep: to the Romans, —for upon Occasion of the Gentiles Title to share in God's Favour in *the grant, and offer of the Gospel*, being disputed by the Jews,

* See the 17th Ch. of Mr. Taylor's Paraphrase on the Ep: to the Rom: —also the whole Sixth Conclusion in his 22 ch: —and *Headly* on Acceptance SERM. 12. Page 190 of 4th Ed.; a Book so useful, plain and instructing, that no Family should be without it.

^a Rom. 5, 1. — 1 Cor. 6, 11. — † Rom. 5, 9.

[‡] 1 Cor. 9, 24, 27. and ch. 10, 1. — 12.

[§] Rom. 8, 13. and ch. 13, 2. and ch. 14, 22, 23.

Jews, priding themselves in their Law, and possessed with the Imagination of their being alone entitled to God's Regard; and that if any *Grant* of Favour were to be made, it should be to them only; St. Paul *supposes* all the World, both Jew and Gentile, and their Claims under Examination, as it were, before God: The Result of which is that BOTH Jew and Gentile, are found to be under Sin, and become guilty before God; Whatever *Grant* of Favour then were made, it must be altogether of God's FREE BOUNTY: and this being the Case, the Apostle has at once stripped the Jew, of his assuming and encroaching Pretensions; for upon this free Footing, the Gentile may have the Offer made in the Gospel, vouchsafed him, as well as the Jew. Accordingly they both of them (he shows) are beholden to Grace and Favour for it; and on their coming to believe on Jesus Christ, each is alike received to Christianity; their Demerit is in God's Mercy overlooked; and in Regard *thereto* they are Justified by Faith, without the Deeds of the Law. They were, I say, justified, or discharged of Condemnation, and accepted as the Objects of Favour, in respect to the Grant of this Blessing, or to being admitted to enjoy the Benefit of the Gospel* without regard to *Works past*, upon
 FAITH,

* Accordingly it is called *the Grace wherein WE STAND*, Rom. 5. 2. and at v. 9, *being now Justified*, as distinct from the being *after to be saved*. " This first Justification is often
 " spoken

FAITH, as the Foundation of future good Works, to be *maintained* agreeably to the Gospel Instructions; and without maintaining of which this FIRST JUSTIFICATION would be of no Advantage to them.

(8.) Justification is also referred at other Times, to the Case of the final Judgment; and then implies final Pardon, and a Sentence in Favour of any Ones being admitted to Eternal Life; and may be called the *final Justification*,

And between the before mentioned Act of Justification, and this, another and a different Condition takes place; and becomes needful in order to Justification in the final Sentence, *i. e.* between their Justification which relates to their being admitted to the Grace and Favour, to the Means and Opportunities of Christianity, which as has been said, was without respect of foregoing Works, and on their becoming Believers, and embracing the Faith of Christ; between this, I say, and Justification as it respects the final Sentence, and their Admission to Eternal Life, all the Terms and Precepts of the Gospel come in Force, and are made Conditions of it.

(9.) The

"spoken of by St. Paul in his Epistles." *Headly* on Acceptance SERM. ix. Pa. 199. See also ABP. Tillotson's Sermon on the Necessity of good Works, SERM. clv. in the 5th Ed. Folio, Page 348 at Bottom, and 349.

(9.) The former, or *first Justification*, was by Faith, without regard to Works past, but as a Foundation of future good Works; The latter, or *final Justification* is by Faith perfected by Works.

(10.) And it is observable, if any One will attend ever so little, that it is usual with the Apostle, after he has actually set forth, the Christians which he writes to, as having been *already justified*, (i. e. in the first of the Senses here before given, and which Sense this Observation is sufficient to establish) constantly to proceed to exhort and quicken them, to all the *Works of Duty and Obedience*, which the Gospel does instruct them in, and give Occasion for; giving them to understand that according as they discharge themselves in regard to these, they shall be judged at the last Day: and even whilst he disclaims all Works as the Foundation of the first Favour, does set forth that Favour as designed to oblige them to good Works, and to the purifying themselves (1 John 3, 3.) without which the Privileges enjoyed, would be to their Condemnation; and at last they would be sentenced according to their Deeds.

(11.) But then still on Account of the *Imperfection*, and Defects in Our best Obedience, it cannot be *of debt*, that We are finally Justified, but *of grace*, or Favour, vouchsafed Us through Jesus Christ.

(12.) And in this respect, this Justification may be said in a certain Sense, to be without Works,

Works, *viz.* without Justifications being of *debt*, due to Works; and without their giving a right to it; it being mercifully granted Us, for Jesus Christ's Sake, when We could by no means make out a *Claim* to it; and though Our Performances, and Obedience are sadly defective, and imperfect.

(13.) But this you must perceive, still no Way diminishes Our Obligation to *maintain good Works*, and to walk in the Commandments of God; for notwithstanding Pardon is dispensed in the Gospel, yet Our best Obedience you must be aware is required; and is a Condition without which We shall not finally avail Ourselves of it; nor is ought to the Contrary implied in the Doctrine of Justification by Faith, (as we cannot but see) if we take Care to keep to those Ideas which the Scripture means to express thereby; for the Justification in regard to which ALL Works, are wholly and entirely excluded, not only as the Meritorious Cause, but even as any Condition, is the FIRST JUSTIFICATION; or their being favoured with the Gospel, and admitted to Christianity; which is perfectly consistent with good Works being so earnestly inculcated, as required of them, when once Christians; and as being of such Importance in regard to their

* FINAL JUSTIFICATION.

And

* If those, who allowing but *One Justification*, teach that We are Justified *merely by an Act of Faith*, without any regard to Works

(14.) And thus it will plainly appear to be; that though all Works *preceding* their being Christians, are disclaimed, as having any share in procuring them the Favour of being admitted to that happy, and advantageous State; yet no such Thing is said, as that there is no need of good Works after they are Christians, and in order to their being finally saved.—No—when Christians

Works past, present, or to come, should alledge, that they nevertheless, pretend not, that there is no Occasion for a Man to do good Works; I profess I know not any Ground they leave for the Necessity of them: If Men be *absolutely and finally Justified* without any regard to them, Gratitude might suggest their Expediency, but no Necessity for Mens doing them; (a very slender Check to Oppose to the heady and tumultuous Lusts and Passions of Men) for should any not be induced by it to them, this would not *unjustifie* them; If it would, how can they then be said, to be justified *merely by an Act of Faith, without ANY REGARD to Works past, present, or to come?*

Nor could I ever see any thing in the Attempts to reconcile St. James's Assertion, that *by Works a MAN is justified, and not by FAITH ONLY*, (c, 2, 24.) with this State of the Case, which would in the least bear Examining. Thus the Distinction *Fides justificat viva, sed non qua viva*, ends in Nothing; for if it must be a *living Faith* in Order to Justifie, it must *have Works* attending it, *without which it is DEAD*, (v. 17.) and if it be dead without them, it cannot Justifie without them;—so that after all, it is meer trifling, to say that a *living Faith justifies, but not as a living Faith*; for if it will not Justifie, if not living, I think it Justifies *as living*. As to the Evasion, that St. James does not speak of Justification before God, but of Justification before Men; it is absolutely contrary to the express Meaning of St. James. The Question is not at all how they may be justified before Men; but on what Terms God will justify them;—does he not Ask in so many Words *can Faith SAVE him?* It is but the quibbling Subterfuge of One pressed with an insurmountable Difficulty, to flie to such Shifts.—Such an other is it, that *Faith justifies Us, but Works justify our FAITH*; for if Our Faith will not Justifie, without it be Justified by Works, I do not

Christians St. Paul lets them know, that they must not CONTINUE in Sin, (Rom. 6. 1, 2.) That HENCEFORTH they were not to serve Sin; (ver. 6.) and were Now to yield their Members Servants to Righteousness unto Holiness; (v. 19) and that they would be accounted his Servants to whom they OBEYED whether of Sin unto Death, or of OBEDIENCE unto Righteousness, [or Salvation.] And in regard to their final Sentence in the Day when God shall judge the Secrets of Men by Jesus Christ, he observes that not the Hearers but the DOERS of the Law shall be justified, (Rom. 2, 13.) when God will render to every Man according to his * WORKS, to them who be patient continuance in WELL DOING, † seek for Glory, and Honour, and Immortality, eternal Life: but unto them that are contentious, and do not OBEY the Truth, but Obey Unrighteousness, Indignation and Wrath, Tribulation

not know how it can be said to Justify alone, and without them; i. e. without Works, which are necessary to qualify it to Justify: Besides what Ground is there for this Distinction of the Faith, and not the Person being Justified? The Text speaks of the MAN being Justified; and is exemplified in ABRAHAM being Justified, v. 21. and RAHAB, v. 25.—No better is the *fides, justificat sine Operibus, sed fides sine Operibus, non justificat.* Faith justifies without Works, but Faith without Works, justifies not.—Well what hinders its Justifying?—its being without Works;—then what is become of its Justifying without Works?—

But the above Distinction of two Justifications leaves Our Obligation to good Works quite clear; and not only so, but is moreover perfectly agreeable to Scripture; as I hope has sufficiently appeared.

* Κατὰ τὰ ἔργα δικαί.

† See also Eph. 6, 8.

Tribulation and anguish upon every Soul of Man, that doth evil; of the Jew first, and also of the Gentile; but Glory, Honour, and Peace, to every Man that WORKETH GOOD. (Rom. 2, 10.)

This is the Account he gives of what is expected of them, after they are once Christians; and of what their final Sentence will be governed by.

(15.) The Works then entirely, and wholly set aside, are in the Case under Consideration, only Works *before their being Christians.*

They had All been either Jews or Gentiles; and as has been observed become guilty before God; they then coming through his Mercy to be received to, and favoured with Christianity, were Justified *notwithstanding* their PAST Demerit; (Rom. 3, 25.) and were blessed with Eternal Life as the Gift of God through Jesus Christ, upon walking worthy of the Vocation wherewith they were called, upon living in OBEDIENCE to Christ's Laws, and Complying with the Gospel Terms and Conditions.

(16.) And thus he at once expresses both the Exclusion of WORKS foregoing ~~Ed~~, and the Necessity of ~~Ed~~ good Works following, Eph. 2, 8. *By grace are ye saved, thro Faith, and that not of yourselves: it is the Gift of God; not of WORKS ~~Ed~~, lest any Man should boast: for we are his Workmanship, created in Jesus Christ unto ~~Ed~~ good Works, which God hath before ordained that we should walk in them.* The same is the Case with the

the Expression *Tit.* 3, 5. as will easily be seen on Comparing it with v. 8 and 14, and ch. 2. v. 7, 12, 14.

(17.) Thus the Case comes out clear, by observing what respects their State preceding their becoming Christians, and what is required of them after.

(18.) Now St. *James* speaking only with a View, to what is subsequent to their being Christians, shows the necessity of Obedience to Christ's Laws, in order to their being *finally Justified**. A Christian is to maintain good Works, and thenceforth is to be accountable for his doing or not doing so; for *by Works a Man is Justified, and not by FAITH ONLY*. And in this he is perfectly agreeable to St. *Paul*, who alike speaks of the Necessity of doing so after they are become Christians, as has been seen (10.) (14.) (16.); tho' he disclaims all Works before, as giving them any Title to that merciful Dispensation; and which God propounded entirely of his free Grace.

(19.) Nor are those Expressions of St. *Paul*, disclaiming *their own Righteousness*, intended in any sort to contradict Our being Obligated to Comply with the Gospel Terms of Repentance, and Our best Obedience to Christ's Laws; whatever they may Sound in a weak Ear, when disjointed

* And so in regard to *Abraham*, his Justification refers to his State AFTER he Believed, in St. *James*; whereas in St. *Paul*, it refers to his State BEFORE he believed.

jointed from the Reasoning of which they are a part.—No—The Persons of whom St. Paul speaks as *going about to Establish their own Righteousness*, and who *would not submit themselves to the Righteousness of God*, were the unbelieving Jews, who rejecting the Gospel Pardon through Christ, would abide by the Terms of their own Law only, wherein no Pardon was provided; not Persons who taking Christ for their Saviour, did in Obedience to his Laws, follow after Righteousness and true Holiness; and were industrious to do their BEST therein, as Conditions of that Salvation, that God hath mercifully granted through him, and his Merits. And it also was, his not depending upon the Jewish Law for his Salvation which St. Paul calls his * *not having his own Righteousness WHICH IS OF THE LAW*; and his seeking it, on the Gospel Terms through Christ, is what he expresses in the next Words by, *but that which is through the Faith of Christ, the Righteousness which is of God by Faith.*

The Apostle is not opposing the Case of doing Our best to Obey the Precepts, and to comply with the Conditions of the Gospel, to that of making no Account of them; Condemning the former, and recommending the latter; but what he is opposing is the Jewish

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Error

* *μη ἔχων ἐμὴν δικαιοσύνην τὴν ἐν νόμῳ.* Non habens meam Justiciam ex Lege. *Erasmus.* Not having for my Righteousness, or Salvation, that which is of the Law.

See Mr. Taylor on Rom. Page 119 in 1st Edit.

Error of taking their Title and Claim from their own Law; having for their Righteousness, or Salvation, that which is of the Law; or which their own Law could help them to; and not seeking it on the merciful Conditions of the Gospel.

(20.) But were it not so easy to adjust all this, with the Necessity of OBEEDIENCE, still it would be evident that good Works are required of Us (to every One who was willing to see it) from the particular Stress the Apostle himself in this very Epistle lays on them; Let any Reflect whence comes his earnest Addresses in behalf of good Works, so that he is in Nothing more pressing than in inculcating them? Nay he particularly, as has been observed, obviates the Misconstruction of their being unnecessary in Ch. 6, *what shall we say then? shall we continue in Sin, that Grace may abound? God FORBID*: for though when We have done our utmost, what is wanting shall not be to our Prejudice in God's Favour, through Christ*; yet any presumptuous offending, on such Grounds as these, will. This he confirms from the very Circumstance of Our Initiation, that We are expected *to be dead unto Sin, i. e. to live no longer therein.* And thus too again, v. 15, *what then? shall we Sin because we are not under*

* The Imputation of Christ's Righteousness rightly understood, consists in dealing with *sincerely* righteous Persons as if they were *perfectly* so, for the sake, and upon the Account of Christ's Righteousness.

under the Law, but under Grace?—GOD FORBID, i. e. shall We give a loose to Sin, because We are not under the Covenant which afforded Us no means of Pardon—but under One that has mercifully provided it? No by no means. But he shows that it was now expected of them to yield their Members Servants to Righteousness unto HOLINESS; and that as when they were the Servants of Sin, they were free from Righteousness, and had but sorry fruit in those Things, whereof they are now ashamed—for the end of those things is Death; So now being made free from Sin, and become Servants to God, they have their fruit unto HOLINESS, and the End everlasting Life. In Ch. 8 he tells them, if ye live after the Flesh, ye shall die, but if ye through the Spirit do mortify the Deeds of the Body ye shall live. He begins the 12 Ch: with a most pathetick Exhortation, that they would be moved by the Goodness of God towards them, to the most earnest Care to please him; I beseech you brethren by the Mercies of God, that ye present your Bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable Service; and be not conformed to this World, but be ye transformed by the renewing of your Minds, that ye may prove what is that good and acceptable and perfect Will of God. At the 9 v. he begins a copious List of Virtues, with these Words, Abhor that which is evil, cleave to that which is good, and then descends to particular Pre-

cepts. In the next Ch: We have his Rule of Duty to Magistrates; and his Injunction of Love, that comprehensive Virtue, which he therefore calls the *fulfilling of the Law*; and his earnest inculcating an immediate Care, and *that knowing the Time, that now it is high Time to awake out of Sleep, for now is our Salvation nearer than when we believed—the Night is far spent, the Day is at hand—let us therefore cast off the Works of Darkness, and let us put on the Armour of Light,—let us walk honestly as in the Day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus, and make not Provision for the Flesh, to fulfill the Lusts thereof.*

I might were it needful enlarge still more;—but I hope this may suffice;—and indeed I had not retailed so much of his practical Precepts, but in order to obviate the false and extravagant Notions, which some advance about Faith, and their strange Perversion of what St. Paul says about Justification by it. The Mischiefs of such Perversion are greater than may be imagined;—often inducing Believers to presume upon Salvation, on very insufficient, and imperfect Grounds, and such as will fatally deceive them at last; and furnishing the Adversaries of Christianity, with too apt Objections against it: hence it comes that We find it traduced by them as being an Enemy to Virtue and Morality; and as setting them aside, by making a credulous

credulous Faith do instead thereof;—as destructive of Righteousness, and a Prevention of Mens seeking the Favour of God in a Way of Virtue and Honesty;—as encouraging them to depend upon what another has done for them, without doing any thing themselves; and upon another's Righteousness and the like. *

But I must observe to both the One, and the other of these, that this is a gross Misrepresentation of the Christian Faith; as every Man may see, if willing to see, and to search the Scriptures whether these Things be so or no. For, whatever Difficulties a common Reader may find in adjusting the precise, and determinate Ideas of the Apostle, in these particular Applications, and Reasonings, relating to Disputes at those Times on foot, he *must* see that he *could not possibly* mean any thing by them, that should preclude Mens Practise of Righteousness, and true Holiness; because he takes *particular* Care, and great Pains with earnestness to urge and press it.

And I must tell the Opposers of Christianity, that to argue from false Notions of a Thing, against the Thing itself, if it be done knowingly is dishonourable; if for want of informing themselves better, is Weakness and Folly. And little Excuse would there be for such Folly here,—This Doctrine and all the Passages it is built

* See *The Resurrection of Jesus considered in Answer to the Trial of the Witnesses*, the 3d. Ed. Page 83, and more passim.

built on, having been so often, and so fully proved not to affect the Obligatoriness of good Works: And indeed so far as that Nothing can be meant in it, to prevent Mens Endeavours to live virtuously and holily, is not to be mistaken by any Person, however unequal to apprehending All (and only) that which is really meant in it; who will but do the Apostle's Doctrine that Justice, as to Judge of it agreeably to (what they *cannot* misunderstand) his constant, and earnest Exhortations to every Thing that is virtuous, and praise-worthy. Nothing can be plainer than this is, that every GOOD WORK is enjoined in the Gospel; and that Men shall be judged according to their WORKS.

Let every One then *that Nameth the Name of Christ, depart from Iniquity*; Let nothing bewitch you, ye that are the *holy People*, the Redeemed of the Lord, if ye at all regard his Injunctions, or your own eternal Interests, to think that Morality, and good living is of no Signification; He himself hath said *if ye will enter into Life, keep the Commandments*, and know ye not that the UNRIGHTEOUS shall not inherit the Kingdom of God? little Children let no Man DECEIVE you, he that DOTHRIGHTEOUSNESS is RIGHTEOUS, 1 John 3, 7. and whosoever doth not Righteousness is not of God, 1 John 3, 10. If meer Faith would do, the Devils we are told *believe and tremble*. — No—it must be a Faith which worketh by Love;—and this is the Love of God, that we keep his Commandments;

ments; and it is not till *after We have done the Will of God* as We are told Heb. 10, 36. *that We are to hope to receive the Promise.* If Our Faith doth not induce Us to do this, it will turn out no better than a Matter of Condemnation to Us at the last Day: *for We must all appear before the Judgment Seat of Christ, that every One may receive the Things DONE in his Body, according to that he hath done, whether it be good or bad.* Then shall Our Lord say to them that *work Iniquity, I never knew you — depart from me;* notwithstanding they should even be able to alledge *Lord, Lord, have We not prophesied in thy Name, and in thy Name have cast out Devils? and in thy Name have done many wonderful Works?* which certainly could not be done without some Faith; but it being not such as produced a good Life for its Fruits, it could not recommend them to him. He himself hath forewarned Us, *not every One that saith to me Lord, Lord, shall enter into the Kingdom of Heaven, but he that DOETH THE WILL of my Father which is in Heaven.*

(21.) But though indeed We must work the Works of God, and renounce the Works of Darkness in order to our being finally Justified; the best of Men however could never say that his Work was so perfect, that to him the Reward is of debt; They that have need of Repentance (which We all have, and which God is ever ready to accept, provided it be sincere) to them the Reward must needs be reckoned

ked of *Grace*, or Favour: (11) turning from our Sins, is by no means being *sinless*, or having *perfect Righteousness*; in this Case We *have sinned*, though We go not on in Our Sin; and it would be true in regard to us that *God justifieth the ungodly*. [Rom. 4, 5.] Our Justification therefore We must acknowledge We Owe to the Favour of God through Christ; though it be upon Condition of OBEYING Him; It is still in this Case granted to him *that worketh not*; understanding by *working* as St. Paul explains it, [Rom. 4, 4.] the acquiring it of *debt*. (12.)

(22.) In a Word, that One Text Eph: 2, 9. before mentioned, (16.) sets the whole in a clear View; where the Grace or Favour of their being admitted to the Benefit of the Gospel, is set forth as not of Works, or any Thing they had done in their foregoing State, before they became Christians; at the same time that the Necessity of their Walking in good Works, when once Christians is declared; by *Grace*, saith he, *are ye saved, thro' Faith*, i. e. the Gospel of Salvation is vouchsafed you of direct Favour, *and that not of yourselves, it is the Gift of God, not of Works, least any Man should boast*.—That this respects their being received from Heathenism to Christianity, is evident from what follows of the same Persons, as Christians, for saith he, *We are his Workmanship, created in Christ Jesus, unto good WORKS which God hath before ordained that*

We should walk in them. Though no Works done in their Heathen State, gave them any Claim to this Favour, yet when they had received this Favour, and commenced Christians, *good Works* We see are then required; and are a necessary indispensable Qualification for attaining Eternal Life; not as the adequate meritorious Cause, but a merciful Condition.

(23.) Since then they are such a Condition of Eternal Life, it is plain We can in no other Sense be *fully* Justified by Faith without Works, than as indeed God of his Mercy justifies Us, for Christ's sake on Our BEST Endeavours, though Our Works are far from being so compleat, and perfect as in their *own right* to justify; and though with them, We are still so imperfect as by no means to be entitled to the Reward as *of debt*.

Which being the Case, the Enmity that either the Infidel or Enthusiast suppose between Faith and Morality, is quite groundless; and they do both in reality do Injustice to Christianity.

But let Us with Hearts overflowing with Thankfulness, embrace it, as God hath given it Us for *the Grace of God, that bringeth Salvation, hath appeared to all Men, teaching Us that denying Ungodliness and worldly Lusts, We should live soberly RIGHTEOUSLY and GODLY in this present World, looking for that blessed Hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who*

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gave

have himself for Us, that he might redeem Us
from all Iniquity, and purifie unto himself a
peculiar People zealous of good Works;
What God hath joined then, let not us put
afunder; but let Us diligently keep the Com-
mandments of God, and the Faith of Jesus
Rev. 14, 12;

Which that, &c

E N D S

